trial and error; with the result that the later generations show a very greatly increased facility in mastering the task, an increase measured by reduction of the amount of training required by approximately ninety per cent.

Thus the evidence supporting Lamarckian transmission supports also the non-material basis both for individual and racial memory; and instead of following the neo-Lamarckians who try to conceive a material basis for both individual and racial memory, it is open to us to take the opposite line and, while identifying racial with individual memory, to regard both as founded in im-material or psychical structure. There are not lacking eminent modern exponents of this view. Here especially may be named the late James Ward and Wildon Carr ; and, I think, among contemporaries, Dr. C. G. Jung. For, although Jung is not very explicit on this point, his theory of archetypal thinking is essentially a theory of racial memory; and in the light of such statements against every purely materialist view as the passage cited on a former page from Jung's last book, there can be little doubt that Jung, although reticent in the face of the crushing weight of materialist opinion among biologists and medical men, does very definitely conceive the basis of memory as immaterial.

It is in connexion with racial memory that the difficulty of any material basis for memory appears most clearly. One of the difficulties in regard to individual memory is to imagine how a wealth of material traces (organized

in an inconceivably elaborate fashion) adequate to the immense stores of organized knowledge and facility achieved by any well-educated man can be packed away in those parts of the brain (amounting to about half of it), not known to be directly concerned in movement and